Regd. No. L 7670

The TAHRIK-i-Jadid

HIJRAT 1353 H.S.

MAY 1974 C.E.

Editor : NASEEM SAIFI

Imam B. A. Rafiq of the London Mosque

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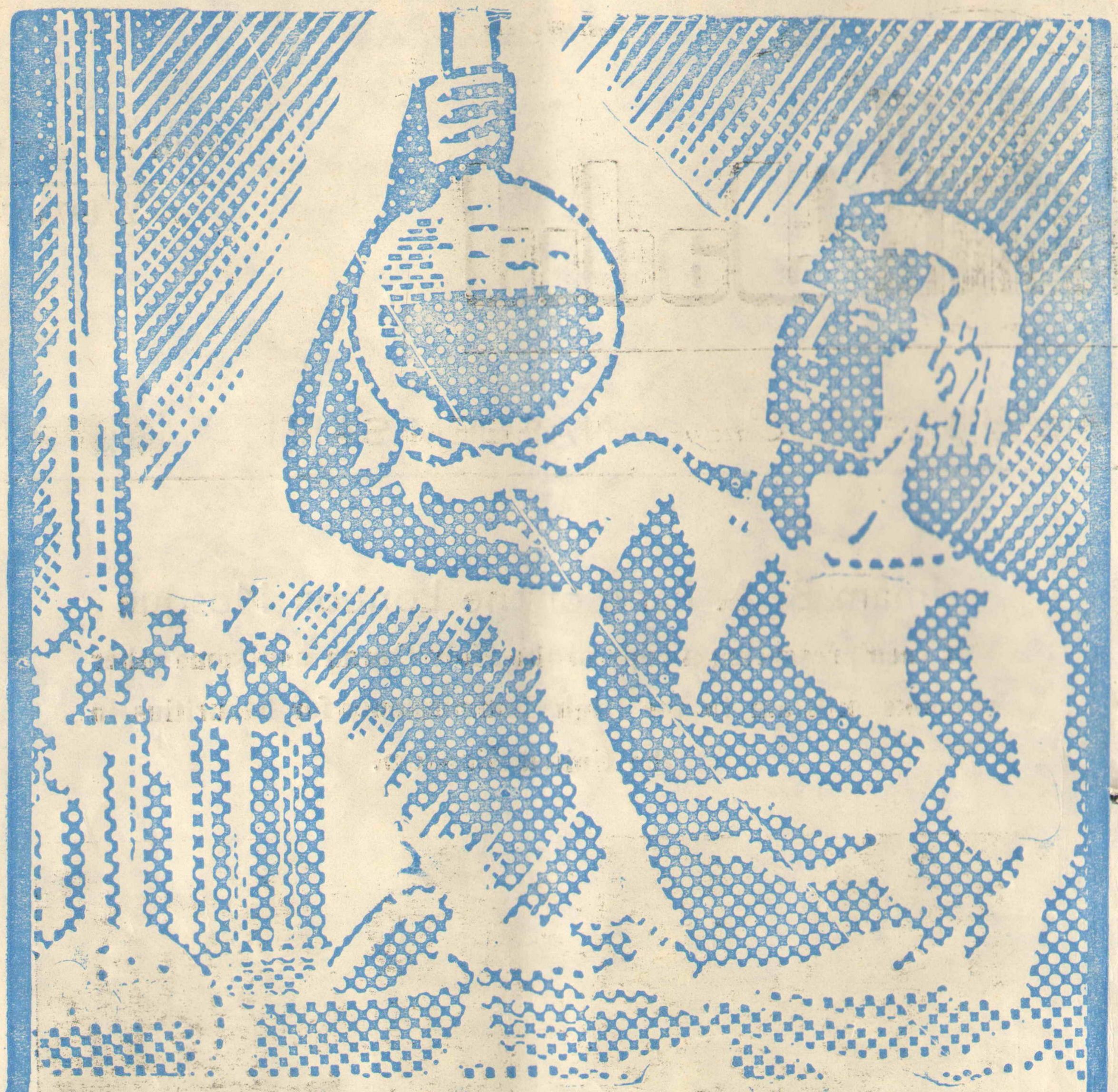
is seen presenting a copy of the Holy Quran and some other books on Islam to the High Commissioner for Mauritius in the United Kingdom.

مکرم امام بشیر احمد صاحب رفیق

ہز ایکسیلنسی سفیر ماریشس کو قرآن کریم اور دیگر اسلامی کتب کا تحفہ

پیش کر رہے ہیں



وقت کا تقاضہ ... انتھک محنت!

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ہم سب کو انتھک محنت سے اپنی مشکلات پر قابو پانا ہے اور اپنے ملک کی تعمیر نو کیلئے ٹھوس بنیادیں استوار کرنا ہیں۔ آیئے ہم ایک ہو جائیں، محنت کریں، سادگی اپنائیں، کفایت شعار بنیں، پیداوار بڑھائیں، برآمدات کو فروغ دیں ـــــ اور اپنے ملک کو مستحکم بنانے میں کوئی کسر اٹھا نہ رکھیں۔

راہِ ترقی میں پیش پیش **یو بی ایل** یونائیٹڈ بینک لمیٹڈ

انٹرنیشنل بینک

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UNTAB

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. X — No. 5
MAY 1974

Editor
NASEEM SAIFI

Malfoozat

Salvation & Satisfaction

The Promised Messiah, peace be on him, says : No one can be said to have attained salvation unless he finds his pleasure and satisfaction in his relationship with God, the Almighty. In fact, the salvation and satisfaction are synonymous and they carry one and the same significance. I have seen some people—and have read about a lot of them—who had great pelf and power and false joys and every kind of bounties, like children, were theirs, but when they were at the point of death and they realised that they were going to leave all what they possessed, behind, a fire of great regret and vain ambitions lit up in their hearts and they began to heave sighs. This is also a kind of hell which does not allow the heart of the man to be cool and collected, rather it pushes him into a perturbed state and gives him dis-satisfaction.

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My friends should not lose sight of the fact that quite often people get involved in the love for their families and for their wealth—and their love of so much magnitude is unlawful—that they commit undesirable deeds which cause a sort of curtain between them and their God and prepare for them a hell.

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GOD'S BOUNTIES ARE GREAT

WE MUST BE THANKFUL TO HIM

IN his Friday Sermon, delivered on the 5th of April 1974, Hazrat Khalifatul Masih III drew the attention of the Jamaat to the fact that the joys that God the Almighty had showered on the Jamaat "demanded from us that we should advance in the love of God and we should make still greater sacrifices for the cause of His religion." The Jamaat he said is the recipient of such blessings from God that it can scale more of heights without any fear of slipping down.

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There are two natures that are different and very contradictory and are found in various things—in the Creation of God other than human beings—and they are the quality of going downward and rising up the height. For example, the water flows down—from a higher place to a lower place—while the gases go up as we can see a baloon filled with a gas going up in the air.

So far as man is concerned he has both these natures combined together in his person. He can slip down and he can also rise up.

Same is the case in the spiritual world. There are some people who forget that they can rise—and man has actually been created to rise—and they begin to slip down—they lose sight of their true nature and instead of making gains they bend themselves on losses.

The water goes to a lower place and that gave the man the idea that the dams could be built to the advantage of all and sundry. These dams produce a lot of electric power and they also help us to channelise the water of the rivers, thus irrigating far off lands.

Likewise in the spiritual realm, the dams help the people to advance their spiritual positions and they gain a lot from them. In fact the spiritual dams produce energy and enable the people to move forward and get nearer to their Creator.

Huzur further told the Jamaat that the monthly contributions and other donations of the same kind could be likened to water in the river. It is this water, he said, that is collected at the dam to generate energy. He made mention of the dam of Tahrik-i-Jadid, Waqfi-Jadid, Fazl-i-Omar Foundation, Majlis-i-Nusrat Jahan and Nusrat Jahan Reserve Fund, and remarked that it was the energy created by these dams that had now enabled the Jamaat to build a much bigger dam—that of the Centenary Celebration of the Jamaat in 1989. It is indeed a huge sum that the Jamaat has decided to collect to welcome the second century and to make all the necessary

preparations for it.

Before closing, Huzur exhorted the Jamaat to pay up their contributions before the end of the current financial year.

KEEP ON MOVING

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In his Friday Sermon on the 12th of April, Hazrat Khalifatul Masih III commented upon the verse

ایاك نعبد و ایاك نستعین

(Thee alone do we worship and Thee alone do we ask for help) Huzur told the Jamaat that it was not enough that one should have got the right path (صراط مستقیم). It was most essential that having got the right path one should struggle all one can, to tread on this path and continue moving on it—rather gain momentum. It is, he said, only by doing so that the right path can prove to be a blessing. It is only in this way that a believer can cover his passage stage by stage and every stage brings new pleasures for him. He covers one stage and reaches another one and that fact becomes a source of great pleasure for him; it also urges him to continue moving forward. He goes on and on and tries to attain to his God.

Steadfastness and determination have to be brought into action—and it is only this struggle that distinguishes a true believer from all other people. And also, it is this struggle that makes a man deserving of the bliss of this world and the bounties of the next world.

Huzur also drew the attention of the residents of Rabwah towards making it a beautiful town. More of Tube Wells and more of trees and plants. He advised them to plant fruit treses in their yards so that they could enjoy the fruits of those trees free of charge and basketfuls. He also exhorted them to see to it that no-body—older or younger people—did anv damage to the plants. Everybody should hold himself responsible for safeguarding the plants.

Maulana M. I. Munir
He is now in SierraLeone.

READ REGULARLY

Monthly

TAHRIK-I-JADID

Rabwah, Pakistan.

Rabwah Diary

Siratun Nabi

The 6th of April was observed as the Holy Prophet Day. A Jalsa was held at the Masjid Mubarak after the Asr Prayer ; it was presided over by Sheikh Mubarak Ahmad, Secretary, Hadiqatul Mubashirin. The Speakers were, Malik Laeeq Ahmad Tahir, Abdul Khaliq Khalid, Maulvi Jamilur Rahman Rafiq, Maulana Ghulam Bari Saif and Maulana Abul Ata.

All of them dealt with various aspects of the Holy Prophet, peace and blessings of Allah be upon him.

In his closing remarks, the Chairman told the audience that one thing that was very conspicuous in the life of the Holy Prophet, peace and blessings of Allah be upon him, was that whatever he told his followers to do, was first and foremost done by himself. In other words he taught what he practised and he practised what he taught.

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A silent prayer by the congregation brought the Jalsa to a close.

This kind of meetings were also held by the Ahmadiyya Missions all over the world. At some of these meetings non-Muslims were also invited to express their views about the Holy Prophet, peace and blessings of God be upon him.

Uthman Dan Fodio

Mr. Saud Ahmad Khan M.A., lecturer at the T. I. College Rabwah read a treatise on the life and work of Uthman Dan Fodio of Nigeria, the Mujaddid of the 13th century. The functtion was arranged by the Bazmi Husni Bayan, Khuddamul Ahmadiyya on the 8th of April at the Aiwan-i-Mahmud. It was presided over by the Ex-Chief Ahmadiyya Missionary, West Africa. (Naseem Saifi)

Mr. Saud Ahmad told his audience that Uthman Dan Fodio found his contemporary Muslims steeped in un-Islamic rites and customs and he waged a literary war against them. He had to confront the rulers of his time had also to flee from one place to another in order to carry on his work successfully. The Muslim rulers and their followers dubbed him a Kafir and tried all they could to stop him from carrying on his sacred task, but he sailed against the tide and as it is the custom of God, he was granted success against all sorts of odds. He was raised by God to revive the religion of Islam and to establish the real and true practice of this noble religion. This was the aim towards the achievement of which he spent the whole of his life. His son and his brother also helped him in this great task and on his demise they carried his work forward.

At the end of the lecture, the audience was invited to ask questions which they did, thus rendering the function more interesting and useful.

In his closing remarks the Chairman told the audience that though the people of the area of Uthman Dan Fodio were, at the moment, very bitterly opposed to the message of Ahmadiyyat yet he could see the signs of their accepting this message very soon.

Mr. Jamilur Rahman Rafiq, Mohtamim Talim, Khuddamul Ahmadiyya, thanked everybody present and thus brought the function to a close. Light refreshments were served later on.

Tahrik-i-Jadid,

ISLAMIC PRAYER

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Dear Listeners : I wonder if you realise how difficult it is to speak to such an extensive gathering as a broadcaster happens to have. One does not know where to begin and what points to be left out. At least that is how I have always felt. If the subject to be dealt with is a non-religious one, that is, political social or any other, it would not present as great a difficulty as a religious subject does. For, then you know the type of people who would be interested in your talk and you also know what would interest them. But that is not the case with religion. For example I am going to speak about prayer today.

It is a Muslim sermon, as you know, and I am expected to talk about it from the Muslim point of view. But prayer is not a subject from which other religions can be excluded. Who of us is there who does not believe in Prayer. Do you think that the athiests fall in that category ? Far from it. Even though they do not believe in God, they do believe in prayer. Have you seen any of the athiests in agony. Does he not wish at that time that some body, Some Being, could come to his help ? Does he not express this wish of his ? He does. How then can we say that he does not believe in Prayer. In fact none can be excluded from this subject. But all of us pray in different ways and for different things and perhaps outwardly to different beings. So when I talk about prayer and discuss it from the Muslim point of view, others will also be listening to me to know how do the Muslims differ from them and what this difference actually amounts to. And I must keep the whole of my audience in mind, at least if I want my talk to be a success by being useful to largest number of my listeners.

Let me now come straight to the point.

Prayer in Islam may be divided into to kinds. One, that you just wish for something and ask God for the fulfilment of that wish. For example, you are going to the examination hall and you are praying to God that you may pass your exam. Or you are visiting a sick friend and you are worried about him. You begin to pray : O God grant my friend speedy recovery. Although this kind of prayer is also given, at times, the same name as the other viz Salat but generally it is called Doa. Doa itself means to call upon somebody. For example we read in the Holy Quran :

واذا سألك عبادی عنی فانی قریب اجیب

دعوة الداع اذا دعان فليستجيبوا لى
واليومنوابى لعلهم يرشدون .

That is, when My servants ask thee of Me tell them that I am near. I answer the call of the caller when he calls upon Me. So they also should answer to My call and believe in Me so that they may be rightly guided.

Here the word Doa has been used and it denotes calling on God in the manner that I have referred to. In this very connection we find mention has also been made in the Holy Quran of the fact that there are people who call upon others than God and those others on whom they call possess no power at all to do any of them any good or any harm.

قل اندعوا من دون الله مالا ينفعنا
و لا يضرنا

Say, should we call upon others than Allah who have no power to do us good or to do us harm.

Again we read :

ولا تدع من دون الله مالا ينفعك ولا يضرك

And do not call on other than Allah. That other can neither do you good nor inflict harm on you.

In all these verses that I have cited the word Doa has been used and it has been used in the simple sense of calling upon God, calling upon God while sitting, standing walking or doing something else.

In fact this is the kind of prayer that was being taught by all the religions that came before the religion of Islam. Nobody can deny or minimise the importance of this prayer. But at the same time nobody can deny the fact that this mode is a very crude one. In fact it is no mode at all. It has no shape. It does not tell you what to do and how to do it. But still as I have said before it is quite important and Islam has not only acknowledged its importance it has retained this mode also along with other one that it prescribes. It has even laid some stress on it We have the traditions of the Holy Prophet with us which contain quite a large number of his prayers. How he would pray when starting his meals, or when he would finish his meals, or enter the mosque or go out of it or visit a sick person and all that.

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But Islam has gone beyond every other religion and it has not left the prayer in its crude form. It has given it a shape and while giving the shape to prayer it has kept many things in mind. The prayer with the Islamic shape is called Salat and is offered at least five times a day. If you are not a Muslim you must have atleast seen the Muslims how they offer these prayers. I therefore need not give a detailed account of how the Muslims pray. Suffice it to say that while praying they have to pass through various conditions, standing, bowing, prostrating and sitting, and they have many things to say while praying. If you happen to know what a Muslim says while in Salat you will not be able to keep back your appreciation for it. For his prayer contains praises of God. For example :

سبحنك اللهم و بحمدك و تبارك اسمك
و تعلى جدك

and

الحمد لله رب العالمين

and it contains prayers like this :

اهدنا الصراط المستقيم

which means Guide us onto the right path, the path of those on whom You showed favours and not the path of those on whom Your wrath descended. We have also prayers like

ربنا اتنا فى الدنيا حسنة و فى الاخرة

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حسنة و قنا عذاب النار.

which means O God grant us the good of this world and the good of the next world and save us from the chastisement of fire.

I have said before that a Muslim has to pray at least five times a day. Five times is obligatory but there is a sixth time when the praver is very desirable. Some of the people who call themselves modern do not like to hear anything about five times prayers. But it is due to the fact that they do not understand the philosophy behind it. They think it is an interference in their daily routine of life. In fact five prayers are so helpful to the routine of our life that if all of us could adopt these times for prayers all of us would benefit a great deal.

Let me tell you what the times of our prayers are. I am talking of our times in this country. The morning prayer is offered at 5.45. That is the beginning of the day. Don't you like to get up at that time. Isn't that the best time to begin the day. And begin it with prayers. Having offered your prayers at 5.45 you can run a full shift of hard work up to 2 O'clock. I am sure that is what the people do in the offices, at least, in most of the offices. That is the time for our second prayer. Run a full shift and then rest. But go before your God at the end of this full shift of hard work and pray to Him. Afternoon is the time to rest. Have your rest any way you like. And then the doctors would tell you that you must have a walk or take some exercise. The best time for that starts about five O'clock. Pray at four O'clock and get ready for another change. Take a walk or go and play some game and you continue that till sunset. That is what we always do. We dont go on playing football or cricket after sunset. There is another corner there. Here again pray to God. This prayer is offered by us at almost seven O'clock. And the last turning point is to go to bed. Before you go to bed, again go before your God. That is the last prayer in our daily prayers. I have always wondered over this wonderful division of our daily life. Five important changes and five important prayers. And at every turning point we like to pray to God, that what we have done so far may be successful and what we are going to do next may also bring us some good.

In order to make the Prayer a social function, Islam says that these prayers must be offered in congregation. Go to the mosque for these prayers and if you cannot do that, gather some people at the place where you are, even if they be your wife and children. The people in offices can pray congregationally somewhere in the office. That is what I used to do when I was in the Government service. I am sure nobody will object to it. After all how long does it take one to offer one's prayers. Not more than a few minutes. And who of your bosses would not spare you a few minutes for one prayer, for it is only one prayer that you may have to offer in your office hours. At times I have been asked, you know I am a Missionary and people always ask me questions on such topics, yes I have been asked at times as to how can the drivers and cleaners and the Railway guards pray. Their duty hours are such that they have no time to spare. Well

I have never agreed with such people that they have no time to spare. If they can take their meals, and they can go to ease themselves, why should they not be able to offer their prayers. They certainly have enough of time. They only do not like to offer their prayers anywhere and any how. But God says you should offer your prayers anywhere and any how. Why then you should not like to do that.

I have dealt with this topic in a way as if I did not know where to start and what points to be left out. That is what I told you in the beginning. If I had to tell you everyth ng about the prayer I would have told you how to make ablutions, how to stand for prayer and end it, what to recite when praying, where to pray, what the Holy Quran says about prayer and what the Holy Prophet has said about prayers, especially about congregational prayers. It would have become such a long discourse that I would not have been able to finish it in the limited time of fifteen minutes at my disposal. That is why I have just said a few things and left the rest to yourself.

But before I close I should like to sum up in these words: Islam is the only religion which has given a shape to prayer. The Islamic prayer has a very great social aspect which can be of very great advantage to the world if fully understood and adhered to. And in my closing prayer I pray to God that He may enable us to understand the significance of Prayer and let us benefit from it by offering our prayers constantly and in full accord with the instructions of Islam contained in the Holy Quran and in the books of the traditions of the Holy Prophet Mohammad, peace and blessings of Allah be upon him.

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Mission Activities

Maulvi F. I. Anwari reports the holding of a Seminar with "Islam" as its general theme, at one of the Public High Schools in Heppenheim, West Germany. This programme was a part of Adult education and it was arranged through the co-operation of Ahmadiyya Mission and the local Catholic Church.

The following five topics were fixed for discussion by various speakers.

1. The basic belief of Islam (Unity of God).
2. Islam and Christianity (agreements and disagreements).
3. The status of woman in Islam (Woman's rights in the family and in the society).
4. Universal preaching of Islam (how far is it correct to say that Islam was spread at the point of sword).
5. The cultural aspect of Islam (Art, Architecture, Music and Poetry).

The first speech was prepared by Maulvi Mansur Ahmad Umar and it was brilliantly delivered by Mr. Hidayatullah Hubsch who also answerd the questions.

Some literature on Islam was distributed at the end of the function.

(2)

Maulana Ghulam Anmad Farrukh reports the holding of the Promised Messiah Day meeting on the 23rd of March. The same day the Radio Fiji broadcast Maulana's talk on the life and work of the Promised Messiah.

(3)

Maulvi Munir-ud-Din Shams reports from London that the Muslih Maud Day was observed on the 24th of February ; a public meeting was held at the Mahmud Hall. The meeting had been announced and invitations sent to individuals, with the result that the attendance at the Meeting was very satisfactory. Arrangement was also made for the women to participate in the meeting.

It was presided over by Imam B. A. Rafiq. The recitation of the Holy Quran and a poem were followed by the Chairman's opening Address in which he told the audience what the significance of the Meeting was. He also read out the wording of the prophecy about the Muslih Maud

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The Imam was followed by Mr. Mutiullah Dard who read out the English translation of the prophecy. Then came Maulvi Abdul Wahab bin Adam who dilated on the Muslih Maud being the person through whom the slaves of the world were to be released. He mentioned the people of Kashmir, and the African nations who had been in bondage for a very long time and won their freedom in the days of the Khilafat of the Muslih Maud.

Maulvi Abdul Wahab was followed by Maulvi M. D Shams who talked about the background of the prophecy, the condition of the Muslims and the attacks of the non Muslims on Islam and also a desire of the Non-Muslims to see a sign at the hands of the Promised Messiah, peace be on him. Maulvi Shams also dealt with that part of the prophecy which says that God's shadow will

(*Continued on page 10*)

Notes & Comments

Basketball Tournament

All-Rabwah Basket Ball Tournament was held at the courts of the T. I. College from the 9th of April to the 11th of April. The necessary arrangements were made by Mr. M. Aslam Shad Mangla, Secretary Tournament Committee. The Tournament started in the morning of the 9th of April with a brief speech by Ch. Mohammad Ali, the Principal of the T.I. College.

Ten Teams took part in the tournament - seven in the Senior Section and three in the Junior Section. The Senior Section adopted the League System while the Junior Section played according to the knock out system.

The finals were played by the Furqan Club and the T. I. College, the former being the winner in this match.

In the Junior Section the Royal Team defeated the Dawn club.

The prizes were distributed by Maulvi Ataul Mujib Rashid M.A., Sadr (President) Khuddamul Ahmadiyya (Central) who declared the function closed with a silent prayer.

A Doctor reports

Dr. Sayed Ghulam Mujtaba who has recently returned from Ghana after a 3 year term of service as a Medical Missionary held a Press Conference at the premises of the Majlis-i-Nusrat Jahan. There, he told the delegates of the Press that it was due to the blessings of Allah that our Dispensaries had gained so much of popularity in so short a time. He gave some details of this popularity especially in connection with his own Dispensary which had now turned into a big hospital. Where three years ago he had started his work in a very humble way, now stood a magnificient hospital with great chances of expansion.

He told the Press that quite a large number of patients would leave the Government hospitals (which are much better equipped) and come to the Mission hospital. Some of the cases that he treated were declared as hopeless but the prayers of Hazrat Khalifatul Masih helped him to treat them successfully. He was even successsul in changing the sex of one or two patients who he said had both male and female organs ; he made them female. As for the operations, Dr Mujtaba said that he performed no less than 3000 operations, all these operations could be termed as major operations.

The Doctor expressed great joy at having been provided this opportunity of serving as Ahmadiyya Medical Missionary in a foreign country.

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(Continued from page 9)

be on him, i.e. he will be protected by God against all the evil designs of the opponents and also that his quick progress will be in the divine scheme.

The Chairman in his closing remarks reminded the audience that it was most essential for everyone to pray for the Muslih Maud and for all that was dear to him. He reminded the members of the Jamaat to send their promises for the Ahmadiyya Centenary Jubilee Fund.

A silent prayer brought the meeting to a close.

Laying of Foundation Stone of our Kano School

Address of welcome by the Ameer Ahmadiyya Jama'at Nigeria Maulvi Mohammad Ajmal Shahid

Your Excellency ! Honourable Commissioners ! Distinguished Guests !

We are highly honoured to receive Your Excellency the Military Governor, in today's ceremony of laying the foundation stone o Ahmadiyya Secondary School, at its permanant paredness site.

Your Excellency ! we are greatly indebted to you for your kind attention towards the progress and development of the school. Your Excellency's presence to lay the stone of foundation of the building reflects Your Excellency's interest and desire to see the growth and advancement of education in the State. We are grateful to Your Excellency for gracing the occasion today.

Ahmadiyya Jama'at has been contributing its own quota towards the upliftment of social standard of the people, by providing educational and medical facilities in different parts of the Federation and in other countries of West Africa. During last three years we have been able to open two secondary schools in North Western State of Nigeria, and ten schools of secondary level in other countries of West Africa. The Jama'at is now running twenty Health Centres at various places, so as to render our humble services for the betterment of the people.

Ahmadiyya School was established at Kano in March, 1970 in response to Your Excellency's appeal for widening the scope of education facilities in the State. We are happy that we have been able to fulfil Your Excelleney's wish, and under Your Excellency's patronage the school has now reached its final class with a sufficient number of graduate teachers.

It is indeed our great pleasure to announce that His Excellency's Government allocated this spacious piece of land, comprising 18 acres at this stretegic place, for the permanent building of the school. We regard it a gesture of appreciation by Your Excellency of our humble services under the guidance of Your Excellency's Government.

With these brief remarks, I welcome Your Excellency in today's ceremony. I express my deep feelings of gratitude to Your Excellency, for gracing the occasion today.

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Speech by His Excellency Alhaji Audu Bako C.P. Military Governor of Kano State.

Honourable Commissioners, Honourable Maulvi Ajmal Shahid, Principal, distinguished guests, ladies and gentlemen.

Bismillahir Rahmanir Raheem !

It is my profound pleasure to be here this morning to lay the foundation stone of the Ahmadiyya Secondary School. It was on the occasion of the laying of the foundation stone of the Ahmadiyya Clinic at Bompai Road in December, 1968 that I invited the Ahmadiyya Community to establish a secondary school in Kano. It was on this call that the representatives of Ahmadiyya Jama'at started negotiations with my government in January. 1969. These negotiations resulted in the establishment of the Ahmadiyya Secondary School on a temporary site in February, 1970.

I am quite aware of the difficulty

and the difficult conditions under which you are operating but despite all the odds you are here to open another chapter in the history of your Mission. My government appreciates the spirit of sacrifice which the Principal and the Staff has demonstrated. You have managed to train your students under difficult conditions which were able to raise the standard of the school to the West African Examinations Council's recognition. We hope the performance of the students will attract the attention of the parents and will give the school their recognition. I wish also to advise you, Principal, Your Staff, to indentify yourselves with the society which will no doubt make your school more popular to parents and attract more indigenous students to you. The laying of the foundation stone of the Ahmadiyya Secondary School is another milestone in the history of Ahmadiyya Movement.

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The work of this movement is commendable and worthy of emolution. It is this kind of humanitarian work which other organisations and individuals should encourage and share it. God the Most High has enjoined upon every Muslim who has the means to help, to educate his brothers and sisters. It is to this call that your Mission has responded effectivelly. Your effort has culminated. It is very important and happy occasion. Your school has now started to exhibit the constant existence, for which reason, a special grant of 5,000 Naira has been approved for this school by my government. (Applause) My government is similarly considering giving the school the normal recurrent grant which is given to approved voluntary agency schools. This is in appreciation of your efforts and demonstration of your concrete existence. The Grant in-Aid will be from the next financial year which is 1st April, also.

May I sieze this opportunity to call upon the rich merchants of Kano to come forward and start contributing their quota to the field of education. They should know that the government resources are limited, and that whatever contribution they make in the field of education is an everlasting investment. All children of school age must now attend the school in their respective areas, for without modern education we shall be left behind in this world of space age. If your line is trading, you cannot be able to do your trading properly without education. If it is on agriculture you cannot do without education. If it is on anything else, you cannot do without education. Your contact with people is now related and connected with education. Therefore, as a means of communication, every effort must be made by all concerned to educate ourselves and educate our children and generations yet unborn,

In conclusion I will like to extend my government's profound gratitude to the Pakistani government. I would also wish to thank the Ahmadiyya Mission, the Principal and the staff of the school for the selfless service they are offering to my State in particular and the Ahmadiyya Community and Nigeria Community in general.

May Allah reward you all. (Ameen)

DO YOU HAVE A COPY OF

"INVITATION"

TO GIVE TO A FRIEND ?

ASK FOR IT FROM :

Managing Editor

Tahrik-i-Jadid, Rabwah.

In the name of Allah, the Gracious, the Merciful.

25th Ahmadiyya Annual Conference, Bo

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21, 22, 23, 24, February, 1974

The Secretary, Ahmadiyya Jamaat, SierraLeone.

A four day Ahmadiyya Annual Conference Cum—Shoora (Advisory Committee) recently held in Bo ended with a resounding success. Participants to this gathering were drawn from all walks of the society and a record number of members than ever before covering the one hundred and seventy three Communities throughout the length and breadth of the country. Maulvi M. I. Munir, Amir designate arrived on good time. He contributed tremendously towards the success of the programme.

Chairman of the first session of the conference was Honourable Minister of the Interior Mr. Bangali Mansaray. A prelude to the deliberations was message of good wishes felicitations and encouragement to the Jamaats from Hazrat Khalifatul Masih III, the Supreme Head, and Vakilut - Tabshir — President of all Foreign Missions. Portions of Messages Read :

Dear Brothers and Sisters, May Almighty Allah bless your Annual Conference and may He enable you to pass your time ever in His remembrance and in supplications to Him for the ascendancy of Islam.

Recently, on the occasion of the Annual Gathering held at Rabwah, I had placed before the Jamaat a grand plan for making adequate preparations to celebrate our Centenary or "Centenary Ahmadiyya Jubilee" falling on March 23, 1989. Full one momentous century would have expired on the inception of our Movement, instituting a Fund for it by the name of "Centenary Ahmadiyya Jubilee Fund", I had appealed to the Jamaats towards it a sum of two and a half crores of rupees. I am happy to say that some Ahmadis in Siera Leone have always been responding enthusiastically to such appeals. I hope that on this occasion also, keeping in view the countless favours which Almighty Allah is showing on them and also which he will bestow upon them in future, they will welcome the plan in the

same spirit and contribute towards the centenary "Ahmadiyya Jubilee Fund" in the intervening period of 16 years.

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May Almighty Allah enable you to realise the full importance of the Centenary Ahmadiyya Jubilee Fund in regaining the glory of Islam and may He enable you to contribute towards it most generously.

Tabshir's Message

It is a matter of great pleasure for me to send you my greetings on auspicious occasion of your Annual Conference. I hope you will take effective measures in it to step up your missionary endeavour in the ensuing years.

I want to draw your attention to one very important factor on which depends our whole future. It is the matter of bringing up of our future generations. The Holy Quran has sternly warned us that if you fail to make our children true Muslims we will be digging our own graves. The glory which we have attained for Islam so far will all vanish and we will again fall into oblivion if we do not pay full attention towards their proper education and training.

Alhaj M. A. Zabih, Amir, in his welcome to guests elaborated on the essence of Jalsa as observed by Ahmadis the world over training vividly its origin from the Founder of the Movement Hazrat Mirza Ghulam Ahmad—Qadian. That lonely voice backed by Heavenly dispensation has today reached the far corner of the world. This assembly is indeed a testimony of the truth. He concluded by sounding a clarion to all members of the community to redouble their efforts for the ultimate victory of Islam.

The General Secretary Alhaj M. Kamanda Bongay in his report for the year 1973 revealed to the audience a comprehensive account of Mission's activities during the year. He emphasized the humble services rendered to the nation by the Mission in the fields of Tabligh, primary and secondary education, medical services under the Nusrat Jahan Scheme, which by Allah's grace treated some 80,792 patients in the four Clinics run by the Mission. Out of this number 17,700 people received free treatment. Most remarkable in this exercise was successful minor and major operations performed by Dr. Ch. Imtiaz Ahmad at Boajibu. Six hundred and seventy three met this treatment.

On social and community developments within the fold, he noted with profound pleasure total involvement of all sectors in Mosque Constructions, Circuit Meetings, Khuddam and Lajna organisations. Our future is bright, but to achieve our aims and aspirations, we must all put shoulders to the wheels, leap forward, and meet with the challenge of the times—he concluded.

Paramount Chief N. K. Gamanga on behalf of Brother Bai Turay conveyed Salaams from Huzoor, Tabshir and brethren at Rabwah. He gave a vivid account of their impression of the Jalsa held at Rabwah; Fraternity and Hospitality accorded them in Pakistan and Qadian. He brought to light Headquarters' new scheme for Sierra Leone. To mention a few were (1) Mass production of Literature for the propagation of Islam through the Press, (2) Improve Communication net work on international level. the upgrading of the present for better standards for the very near future, etc.

Honourable Minister of the Interior, Mr. Bangali Mansaray paying glowing tribute to the Ahmadiyya

Mission said :

"I wish first of all to extend to you all, warm greetings and falicitations from His Excellency Dr. Siaka Stevens, President of the Republic of Sierra Leone. I salute you with the grace of Islam with brotherly affection and wish peace, love, unity and successful deliberations in this Conference".

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The Ahmadiyya Movement has been in Sierra Leone about mid 30s. Its activities now spread to many parts of Sierra Leone. There have been remarkable and tremendous success made by the Mission in the field of Islam, Education and Health, many Primary Schools, Secondary Schools and Health Clinics Centre have been built in many parts of the country. The Missionaries devote their relentless efforts and energy in the Socio-Educational advancement of the nation.

I must say here categorically that we express gratitude to them and pray that they will continue to work very hard so that a distinctive landmark of progress would be achieved. I pray for the continued prosperity and advancement of the Mission—

During the seatings participants derived maximum benefits from lectures delivered by able speakers covering all religious and social aspects. On community survey, Alhaj Salihu—Missionary Incharge of the Kenema II Circuit won the Flag of the year. The second prize was captured by Alpha Gibriel Abdul Karim of the Western Area Circuit.

Addressing the congregation, Maulvi M. I. Munir, Amir designate elaborated on the new scheme earlier mentioned by Paramount Chief Gamanga and his colleague. This scheme he continued would provide (a) A powerful modern press for mass production of the Holy Quran and Literature for distribution all over the world. (b) An Ahmadiyya Radio Station that would project the voice of Ahmadiyyat internationally. (c) A Telex System that would enhance quick contact with the centre and all foreign stations. This huge project he said demanded financial sacrifice and fervent prayers from all and sundry. He cited the lead already taken by brethren in Europe. Added to financial commitment special supplications by all members was necessary. The pattern to be adopted would be.

1. A one day fast to be observed by all adult members of the Jamaat every month.
2. A special daily Nafl—two Rakaats to be performed individually to invoke the blessing of Allah.
3. Recitation of special Doas directed for this purpose.

Unanimously the Jamaat resolved to observe the injunctions outlined by Hazrat. Simultaniously three lakh Rupee i. e. 30,000 leones promise from members was made. Sierra Leone Jamaats agreed to observe the fast on the last Thursday of the month. To get a first hand information in order to chalkout workable plans, the Amir Maulvi M. I. Munir confered with Missionaries, the Primary and Secondary School Staff, the Doctors, and elders of the various Jamaats.

Shoora

Earlier on Thursday the 21st a day before the general assembly a Shoora meeting was conducted. At this session representatives examined carefully items on the agenda. The following resolutions were passed :

(i) A finance and general purpose Committee comprising of five

plus national President—Ex-officio.

(ii) Award of Mission Scholarship for Primary and higher Education.

(iii) Some improved conditions on Missionary allowance to meet the present conditions.

(iv) Special class for training the children and teachers in Religious Knowledge and Arabic Language.

(v) The 1974/75 Budget accepted.

(vi) Self help programmes—stress on agriculture and adult Education.

(vii) Circuit survey and the Press.

Some highlights that brought the Conference to successful end were,

(a) School entertainment in competition on Religious Knowledge.

(b) Lajna meeting addressed by the Amir.

(c) Volly ball and a grand reception to welcome the new Amir and other distinguished guests and also to mark the departure of Maulvis Sayed Mansoor Bashir and A. R. Khalid after completing a successful tenure of office as Missiouaries in Sierra Leone.

TAHRIK-I-JADID MONTHLY

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Managing Editor

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(Continued from page 19)

the Inauguration Ceremony. Last but not the least, we are thankful to His Excellency, the Pakistani Ambassador to Ghana, for his presence and for his ready acceptance of our invitations to various functions for the past two years.

Mr. Chairman, on behalf of myself and the Ahmadiyya Muslim Mission, Ghana, I cordially welcome you all to this memorable occasion in the life of the Asokore people. Thank you. And our last cry is : "All praise belongs to Allah, the Lord of all the Worlds."

Opening of the Asokore Hospital

The PIONEER published the following Editorial on March 9, 1974.

The Commissioner for Health, Major Anthony Selormey will officially open a new hospital built by the Ahmadiyya Movement of Ghana, at Asokore in Ashanti today.

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The Movement will provide the top medical personnel for the hospital with the other members of its staff being recruited locally.

The construction of the hospital and other educatinal projects in which the movement is involved, we think are the appropriate areas in which religious organisations in the country can help this Ghana overcome some of her problems.

The movement deserves to be congratulated. It does not make enough sense to us to aim only at saving people's souls without bothering about their physical health. Body and soul, we hold, make the man.

We hope all the necessary encouragement would be accorded the hospital to enable it serve the people of the area and far beyond. The health of our people should be our supreme concern.

The Commissioner of Health said :

Mr. Chairman, Your Excellencies, Nananom, Distinguished Guests. It gives me great satisfaction to be here to-day personally to open this hospital. It has always been my desire to visit the rural areas as often as possible to learn of their difficulties and find out in what areas my Ministry can be of service. Since over seventy percent of the country's population live in the rural areas I consider it the *moral responsibility* of the Ministry of Health and for that matter the Government to provide the basic health facilities in those areas.

I am also happy that at long last the Ahmadiyya Movement has been able to construct permanent hospital buildings in this town. This should resolve once and for all the long-standing strain which has for sometime now existed between my Ministry and the Movement. With the construction of this Hospital, it is expected that the Medical Officer and all his staff will strive not only to attain but also to maintain the enviable medical standards which the other Mission Hospitals have achieved over the years. The Ahmadiyya Movement, though one of the oldest Missions in this country, is relatively new in our medical field and can win the confidence of the people through dedication to duty, efficiency and abundant sympathy for the sick who come to you. I have every reason to believe that these fine buildings will induce in the staff the good quaiities befitting the medical profession.

The well being of the people has always received the priority attention of the government because we believe that it is a healthy people that make a healthy nation. However, the health needs of this country are so enormous that they call for the co-operation and assistance from all. That is why the Government regards the Missions which have established health institutions in the country as partners. I am happy to

remark that the Government has always striven to foster this co-operation. Conscious of the fact that the provision of efficient health services cannot be the sole responsibility of any single institution, the Ministry of Health is always ready to lend a helping hand to all. Here I wish to remind the Mission hospitals of the standing arrangements between them and us. The Ministry is ever prepared to second some of its Medical Officers to the Mission Hospitals when your requirements are made known to us. We shall also continue to supply you the basic drugs needed for the treatment of communicable diseases while you will take the other drugs on payment basis.

The Government has extended all these concessions to you because it believes that it is through partnership and co-operation that we can achieve our desired objectives. It is however, sad to remark that in spite of goodwill by the Government, most of the Mission hospitals have not shown any sign of reciprocity. The fees charged in these hospitats are so high that they deter poor patients from receiving medical treatment. You should know that once you operate in the rural areas you are mostly dealing with the poorest in the society and therefore you have no moral justification to charge exhorbitant fees. I wish to take this opportunity to appeal to all Mission Hospitals, and for that matter all private clinics, to consider seriously reducing their charges before the Government is forced to impose standard fees.

There is yet another area where the Mission Hospitals should direct their attention to and that is the training of para-medical staff. Our medical field is very short of some of the personnel who offer very useful services. The Government alone cannot undertake to staff both the public and private hospitals with qualified personnel. We will therefore like to see the Missions establish Nursing Schools to train nurses irrespective of their religious beliefs. It is encouraging to note that the Presbyterian Mission Hospital at Agogo has set the example with the establishment of an SRN training school and I call on the rest of the Missions to follow suit.

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The need for an efficient health service in a developing country such as ours cannot be over emphasised. While the average life expectancy of the developed country is between 63 - 70 years that of the developing country is only 41 - 49 years. In Ghana the average life expectancy is 45 years. You can see that the developing countries are very often depleted of the human resources at the age when their services would be most needed. To arrest this unfortunate situation we have to improve and expand our services—more especially the health services. It is against this background that the Head of State and Chairman of the National Redemption Council recently announced at Tamale that the Government is considering establishing a second medical school at Kumasi. My Ministry is also doing everything possible to ensure that the interests of the medical staff as well as public are catered for. Recently there have been a number of changes in the service conditions of the Public Health Nurses. The Regional Public Health Nurse now ranks in status and scale with the Regional Matron ; the District Public Health Nurse will be the same as the Ward Sister while we have created an Area Public Health Nurse who is at par with the Hospital Matron. Priority is being given to nurses wishing to do Public Health Nursing. These

changes have been made to attract more Public Health Nurses who are needed to educate the public on preventive medicine. The Ministry will also encourage medical officers wishing to do Public Health.

Finally, I want to address you on another issue which has engaged the attention of my Ministry of late. I have noticed with concern the growing number of private clinics in cities and urban areas. You will agree with me that the Medical facilities in the areas can adequately cater for the needs of the people. But it seems the rural areas are being neglected. The Ministry of Health will therefore give encouragement and assistance, if possible, to anybody wishing to establish rural clinics. In future the siting of Private Hospitals in the cities and urban areas will be carefully examined and approval will be given only if they fit into the approved health programme.

Mr. Chairman, Your Excellencies, Nananom, Distinguished Guests, I now have the greatest pleasure to declare this Hospital officially commissioned.

Maulana Kaleem welcomed the guests with these words :

Mr. Chairman, His Excellency Mr. S. A. Moid Honourable Commissioners, Nananom, Distinguished Guests, Brothers, Sisters, Ladies and Gentlemen ; It gives me great pleasure to welcome you all to this gathering on this memorable occasion.

Mr. Chairman, it is barely twelve months ago that the sod-cutting ceremony marking the laying of the foundation stone of this Hospital was graciously performed by Lt. Col. E.A. Baidoo, the Ashanti Regional Commissoner. We are therefore very grateful to Allah, Who out of His infinite compassion, has made it possible for the completion of the phase of construction work within such a short space of time. Allah willing, additional Wards and Nurses' Quarters will be put up in due course.

Mr Chairman, the Ghana Branch of the World-wide Ahmadiyya Movement in Islam was established in March 1921, with the Headquarters at Saltpond, Central Region. The Ahmadi Muslims have been enjoined to be tolerant, peace-loving, law abiding and forward looking. Following the Islamic tradition in the fields of education and medicine, the Movement has established, besides scores of Primary and Middle Schools, eight Secondary Schools located at Kumasi, Fomena, Asokore, Nkoranza, Salaga, Wa, Essakyir and Potsin, respectively. Clinics have been established at Kokofu, Asokore, Techiman and Agona Swedru.

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Mr. Chairman, Ladies and Gentlemen, a special feature about our Clinics is the confidence our Doctors place in Allah. Their motto is: "Allah is the only Healer". This means that the 3000 successful surgical operations were performed with the sole help of Allah.

Mr. Chairman, this our small contribution to the educational and health needs of Ghanians is but a modest beginning and the initial difficulties are immense. Here I have to make a special mention of our gratefulness to Col. I. K. Acheampong, Head of State and Chairman of the National Redemption Council for his help in the establishment of these Clinics. We are also thankful to the other members of the NRC and the Chiefs who in various ways contributed to the successful implementation of these health and educational projects. We sincerely thank the Commissioner for Health, for graciously accepting our invitation and for coming down in person to perform

(Continued on page 16)

By U. K. MISSION

PROPHECIES OF THE HOLY PROPHET

God, the Knower of the Unknown, out of His grace, favours His prophets by revealing to them some secrets of the future. Noah, Abraham, David, Moses, Jesus and others (peace be on them) were endowed with such knowledge from time to time in their lives. Their prophecies were the sign given to the people for whom they were appointed as Warners. The Holy Prophet Mohammad s.a.s. too was vouchsafed a number of signs which formed the manifestation of his prophetic mission. Besides the prophecies contained in the Holy Quran there are scores of others which gave the news of the future about individuals or opponents. In this article we take up a few instances of such prophecies and their fulfilment.

GREAT VICTORIES. The Holy Prophet prophesied about the conquest of various Kingdoms by the Muslims. He gave the news of the victories in these words : 'O Believers ! Very soon you will conquer Constantinople. Median will be yours. The treasures of the Byzantine and Iranian Kingdoms shall fall into your hands. Egypt will come under your domain. The Mongols too will fight against you and suffer (Bukhari). History bears witness to how a very weak and poorly equipped group of Muslims swept through these countries in later years.

DEFEAT OF PERSIAN AND ROMAN EMPIRES. The Byzantine and Iranian Empires were in their full glory and power. No one could think of their destruction at any time of history. The Holy Prophet announced his great prophecy : 'When the Chosroes will be destroyed there shall be no Chosroes left and when the Heraclius will be ruined, there will be no Heraclius left'. And, indeed, after their defeat no other Chosroes or Heraclius ever wore any crown (Bukhari).

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CONQUEST OF YEMEN : The Holy Prophet prophesied about the conquest of Yemen in South Arabia. He also said that many of its residents would migrate from the country with their families for other places. The prophecy was fulfilled during his lifetime. Later when a rebellion broke out between the Hejjazies and Yemenis most of the Yemenis had to emigrate to Khurasan, Asia Minor in the east, and Africa in the west (Muslim).

CONQUEST OF SYRIA ETC : The prophecy about Syria is given in these words : 'Very soon you will migrate to Syria and it will fall in your hands'. Syria became the home of the emigrating Arabs on its fall. Even now the Arabs are in great majority there (Masnad Ibn Hanbal). The Holy Prophet also made a prophecy about the surrender of Iraq (Muslim). Again one of his prophecies is that before the arrival of the Latter Days the Muslims will fight with the people who have red faces, flat noses, small eyes and who wear shoes made of hair. This referred to their fight with the people of Asia Minor. To Abu Zar the Holy Prophet gave the news that he would overthrow Egypt. There is also the prophecy of the conquest of India

which was made four centuries later. The subjugation of Jerusalem and Constantinople was also prophesied.

KHILAFAT : The Holy Prophet said ; 'After my death the period of Caliphates will last for 30 years. At the end of it a period of Kingship in Islam will commence (Tirmizi) The actual period of the first four Caliphs was 30 years only i.e. from 11 A.H. to 40 A. H. Kingship started with Muawiyya.

ZAINAB'S DEATH : The Holy Prophet had told his wives, "One who has the longest open hand will come first to meet me after my death." The pious spouses, in their anxiety, took it literally and began to compare the length of each other's hands. Zainab died before any other. She was the most generous and hospitable of his wives. In the Arabic idiom the person spoken of possessing long hands indicated that such a person was very generous.

UMME VIRQUA'S MARTYRDOM : Umme Virqua, a follower of the Holy Prophet, in the expectation of receiving martyrdom, asked permission from him to join the army of Muslims who had to fight the enemy at the Well of Badr. The Holy Prophet told her "Stay at home. Your martyrdom is destined there." According to the prophecy she was one day strangled to death by her two slaves and thus became a martyr. (Abu Daud.)

IRAQ AS CENTRE OF TROUBLES : The Holy Prophet repeatedly pointed out towards Iraq as the hotbed of intrigues and conspiracies in Islam (Bukhari). It was truly fulfilled as several troubles originated from this country. Caliph Omar's assassination, the conspiracy against Caliph Osman, the battle of the Camel, Muawiyya and Caliph Ali's conflict and the later's martyrdom, appearance of Khwarij, the evil customs of the sects of Jabsiyya and Quadriyya and the disgrace they brought on Islam, robbery of the caravan of Hussain, rise of the false prophet Mukhtar, and betrayal of Turks, all originated in this country.

INCIDENT ON MOUNT SABEER : Once the Holy Prophet was on the top of the Mount Sabeer in the company of Abu Bakr, Omar and Osman when suddenly a tremor occurred. He said "O Sabeer ! Stop, Don't you see a messenger", a Siddique (Abu Bakr's attributive name), and two martyrs are standing on your top. The tremor halted. Omar and Osman did receive the prophesied martyrdom (Bukhari & Tirmizi).

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DANGER FOR OSMAN : Once in a garden in Medina the Holy Prophet was sitting. Abu Bakr came there and was given the glad tidings of paradise for him. Soon after, Omar also came to meet him and he too was given the news of paradise. Then followed Osman who along with the news of Paradise was warned of the dangers and troubles at the hand of the split group. Osman on becoming the Caliph, faced the troubles from within as a result of which he received martyrdom (Muslim).

CALIPH ALI'S MARTYRDOM : The Holy Prophet once said to Ali, 'After me the Muslims will betray you' (Bukhari). On another occasion while on a journey with Ali and some other companions he said "Do I tell you who are the most unfortunate wretched men ?" They all exclaimed, "Yes, O Messenger of God ! Do let us know", He replied, "One was the wretched red-faced fellow who hamstrung the legs of Thamud's camel and the other, O Ali, will be the person who will strike his sword here (He on this, touched Ali's neck).

(*Continued on page 24*)

Islamic Summit Reviewed

The Muslim World March 9, 1974

The following is a review of the Lahore Summit by the Associated Press of Pakistan:

Eminent Muslim leaders from the Moroccan coast on the Atlantic to the tiny Indonesian isles in the Pacific have described the summit as a definite turning point in the Islamic history.

Commenting on the summit, competent observers said: "We Muslims now feel that we are on the threshold of an Islamic renaissance.

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They said this unique assemblage of great statesmen of the Muslim world provided the much needed solidarity in both economic and political fields to the world Muslims whose collective attitude thus far in the words of Pakistan Prime Minister Bhutto had been that of "nostalgia for an old glory (of Islam)."

The fact that the conference was a complete success by all standards has been more than proved by the post-summit statements of a large number of distinguished participants. Egyptian President Anwar Sadaat and Sudanese Head of State Gen. Gafaar Numeiri described it as a "great success" while Mauritanian President Moktar Ould Dadah called it a "complete success" and President Mohammad Said Barre of Somalia said it was "fully successfull". Pakistan Prime Minister Zulfikar Ali Bhutto, who was also the Chairman of the conference, said the momentous summit proved "very valuable."

In the eyes of competent observers the outcome of the 3-day deliberations of the Muslim Monarchs, Presidents, Prime Ministers Foreign, Ministers, senior Ministers and representatives of international Muslim organisations was much more than expected, and very encouraging too.

They noted that though basically the agenda of the conference was confined to the Middle East question—vacation of Israeli occupied Arab territories, restoration of Jerusalem to the Muslims and restitution of Palestinian people's rights—the heads of 42 delegations to the summit enlarged the scope of their discussions to include some other problems—economic and political—facing the Muslim fraternity.

A glance at the Lahore declaration, which embodies the decisions of the summit, amply proves of its success. Besides the Middle East dispute the Muslim leaders took decisions for mutual economic co-operation in 6 specified fields, set up an 8-member experts' committee to give concrete shape to this objective. They decided to create a "solidarity fund" for providing financial assistance to Muslim countries engaged in propagating Islam.

The summit also heard the Patriarch of Antioch and All Orient and appreciated the "constructive efforts" undertaken by the Christians all over the world in defence of the Palestinian Arabs. This is sufficient to remove misunderstanding, if any, in non Muslim quarters that the Muslim leaders think on narrow religious lines.

The summit reviewed the oil question, a by-product of the October 1973 Arab-Israeli war, and magnificent plan for its solution advanced by young Libyan President Muammar Qaddafi. The young chief of oil-rich state proposed to oil-producing Muslim countries to choose 'between our friends and enemies" in the matter of oil prices and supplies. The plan envisaged demarcation of consumer countries in three groups with countries comprising the Islamic group getting the best of the terms.

All these aspects of the Summit discussions, the observers noted, bespeak of the additional areas covered by the Summit, thus holding prospects of broadening the spectrum of future summits and heralding the advent of Islamic unity as enjoined upon the Muslims in the Holy Quran.

While hundreds and thousands of television viewers saw and millions of radio listeners heard leaders of the Islamic world address the conference, Algerian President Houari Boumedienne struck everyone with his oratory and understanding of the problems faced by the Muslim world.

The Islamic countries, he argued, could not force their viewpoint however just it might be if they were weak. They, he emphasised, must take positive, practical and collective steps for their rights.

Strong pleas were made during the deliberations of the conference for taking concrete steps in the light of Algerian President Boumedienne's advice of giving "material content" to the spiritual link between the Muslim states.

According to authoritative sources, these steps included the establishment of two Islamic universities—one in Uganda and other in Gabon—creating of an "Islamic treasury" out of the surplus capital of the Muslim world, with provision to use these for Zakat, formation of an Islamic world organisation for development and investment with investment of several million of international monetry units and setting up of an international Islamic news agency on sound footing.

The conference is understood to have been informed of the financial difficulties in which the already set nucleus of the agency has run.

Attention of the conference was also drawn to the bad and unfavourable conditions of Muslim minorities living in non-Islamic states in the light of the decision of the Benghazi conference of the Muslim Foreign Ministers in March 1973. The plight of the Muslim minority of the Philippines as reviewed at the third and fourth Muslim Foreign Ministers conferences in Jeddah and Benghazi in 1972 and 1973 was also considered coupled with ways and means to afford assistance to the stricken Muslim brethern there.

Other proposals considered by the conference according to the authoritative sources included provision of financial credits for the establishment of council of Ulema of Muslim nation, establishment of two Islamic cultural centres in Europe, and urgent convening of a meeting of Muslim scholars for worldwide propagation of Islam.

Two proposals related to the Islamic Secretariate itself. One was for the reconstruction of Secretariat's own building and the second for reinforcing the Secretariat's annual budget as the present level of contributions towards the budget was considered inadequate.

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Mr. Hasan El-Tohamy, Seceretary-General of the Secretariat, is understood to have come forward with the modification of the name of the Islamic conference. In this connection he proposed two new names—1. "The Organisation for Solidarity of Islamic Peoples and States (OSIPS)". 2 The Organisation for Solidarity of Islamic States (OSIS).

Another outstanding feature of the summit was the participation of Bangla Desh which preceded the announcement of recognition of the breakway eastern province of Pakistan by Prime Minister Bhutto. Mr. Bhutto said he took this step in deference to the wishes of the brotherly leaders of the Muslim world. Later the heads of delegations attending the summit lauded the "bold and courageous" step of Mr. Bhutto, hoping that Pakistan and Bangla Desh would get closer sooner than expected.

Scenes of true Muslim fraternity were seen when the summit participants got together and relaxed at dinners and receptions. Consideration of colour, caste, creed etc. were simply absent when they mixed with each other as brother-in-Islam.

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Prime Minister Bhutto, the Government of Pakistan and the people of Lahore received profuse compliments from all heads of delegations for making excellent preparations for the historic event. Palestinian Liberation Organisation chief Yasser Arafat who endeared himself greatly to the masses of Lahore, gave the compliments a shape in the form of a resolution of thanks at the concluding session which was unanimously carried.

(*Cantinued from page 21*)

Ali too was assassinated with a sword when he was the Caliph." (Muslim.)

THE GREAT FIRE NEAR MEDINA : Once the Holy Prophet said "Long before the Latter Days a fire will break out whose light shall brighten the necks of the Camels of Busra (Muslim & Hakim). In 654 A.H. a great fire broke out on the 3rd of the Lunar month of Jamadi-ul Sani on the outskirts of Medina. It had spread on the eastern side of the city to the hills nearby. It had actually started with a jerk on the hill-side followed by a severe tremor which shook the country-side around. On the 5th the great fire broke out and its fiames reached the heights of the sky. This fire was seen as far away as Mecca in the south and Busra on the east. It continued for a month.

INCREASE OF COMMERCE : The Holy Prophet told Abdullah bin Masud that before the last days commerce will have increased tremendously. Even women will work along with their husbands. (Masnad Ahmad).

EUROPEAN NATIONS : The Holy Prophet said that the European nations will spread themselves far and wide and will take a lead over others. (Musiim) The history of colonisation and the lust of exploration and commerce over the last five centuries speaks about the fulfilment of this prophecy.

USURY : The Holy Prophet said, "A period will come when there will be very few who will not swallow interest. If any person will not take it directly he will see that its smoke or dust will reach him somehow or other". (Abu Daud).